Native trails form a subject area often overlooked by students of Polynesian prehistory. Apple notes in his volume that information on trails, their uses, types, construction, and the role they played in the local culture received only passing notice in early accounts of Hawaii.

As a result, Apple not only found it necessary to do extensive field surveys but also to search carefully the early literature for scattered references to Hawaiian trails.

Four basic trail types were delineated by the author that he labelled A, B, C, and D. Type A trails he found to be simple footpaths that closely followed the coastline. They were the earliest type. Type B trails were wider than A trails and were built in much straighter lines that tended to be inland of Type A footpaths.

In addition, Type B trails were constructed with kerbstones lining each side. An intermediate type labelled AB was made by the addition of kerbstones to existing Type A trails. Apple correlates the change in trail types to the changing socioeconomic conditions after Caucasian contact, especially to the introduction of the horse, which prompted the incorporation of kerbstones to existing Type A trails. Apple correlates the change in trail types to the changing socioeconomic conditions after Caucasian contact, especially to the introduction of the horse, which prompted the incorporation of kerbstones to existing Type A trails.

Because of the scattered references to trails, Apple is forced to produce extensive documentation for his dates marking the beginning of each trail type: Type A—prehistoric to 1819; Type B—1820 to 1840 (including “AB”); Type C—1841 to 1918; and Type D—1919 to the present. This is the only tedious portion in an otherwise lively volume rich in Hawaiian folklore.

An ancillary dating method might have been used that perhaps could set the scope for additional research. Dating could be based on trails obliterated by dated lava flows. Thus, one could say with certainty that trails so covered were built prior to the flow date; trails built over the flow would be subsequent to the flow date.

Dated lava flows are to be found throughout the island of Hawaii except for the Kohala, Hamakua, and Hilo districts. I would suggest checking trails at the 1750 flow near Kaimu Beach (Puna), the 1801 flows at Kaupulehu and Keahole Point (North Kona), the 1840 flow near Honolulu (Puna), the 1859 flow southwest of Puako (North Kona), the 1868 and 1887 flows between Pohue Bay and South Point (Kāʻu), and the 1919 and 1926 flows slightly north of Milolii (South Kona).

My only criticism of the monograph would be (1) the rather dull documentation of how many shovels were purchased by whom and when to illustrate road maintenance and inferential datings, and (2) the broadness of the title when the scope is only the island of Hawaii, and the main emphasis upon the Honaunau area.

These criticisms, however, do not significantly detract from Apple’s contribution of time, scholarly research, skilled analysis, and colorful writing style to the reader’s greater appreciation of Hawaiian prehistory.
The Iron Age in India. N. R. Banerjee. Delhi: Munshiram Manoharlal. 264 pp., 23 figs., 6 tables, Rs. 35.00.

Reviewed by C. C. LAMBERG-KARLOVSKY, Harvard University

This book contains in summary form a great wealth of information on the cultural phases of painted grayware and the succeeding black polished ceramics of northern India; the cairn-burials of the Irano-Pakistan borderlands; the megaliths of south India; and other less well-known chalcolithic cultures of western India and the northern Deccan. The post-Harappan cultures of the northwest of the Indo-Pakistan subcontinent, i.e. Jhukar, Jhangar, Cemetery H, Londo ware, the Banasian culture, Trihni ware, etc. are also given full summaries. Review of the above cultures are undertaken for the expressed view of illuminating two main points: (1) the date of introduction and cultural associations of the earliest iron users in India and (2) the date and identity of the first Aryans in India. It is most unlikely that in a book that attempts to summarize both the archaeological and relevant literary evidences for this critical period, ca. 1200-200 B.C., that any single reviewer would agree with the many theories and hypotheses put forward by the author. Few scholars would disagree with the author’s disclaimer of the Harappan civilization as the handiwork of Aryans. The suggestion of lowering the date of Harappan decline to 1200 B.C., initially suggested by Fairservis and reviewed here by Banerjee, is wholly unacceptable. The author follows the date of 2500-1500 B.C. for the duration of the Indus civilization. Recent archaeological work, supported by radiocarbon dating, suggests a span of 2300-1750 B.C. for the Harappan culture.

The author suggests that the defeat of the Hittites (in whom he unconvincingly finds the development of a Rigvedic way of life) by the Thraco-Phrygians, ca. 1190 B.C., set “in motion a colossal exodus of Indo-European people in all directions.” In support of this daring hypothesis, the author cites the material remains of cultures involved in this movement that are either comparable or of connected time scale, i.e. Sialk VA and VIB, Luristan, and Hissar IIIC. The material remains of these cultures are, however, neither comparable nor of a connected time scale. Hissar IIIC precedes Sialk VA by almost half a millennium and the material content of Sialk VA and Sialk VIB—typologically distinct from each other—are introduced by a gap in the sequence at Sialk. The author’s attempt to compare the Giyan I graves, termed “Luristan type,” with those of Cemetery B at Sialk ignores the fact that they are separated chronologically by approximately four hundred years. The author’s high date for Sialk B, ca. 1200-1000 B.C., is important in upholding the general thesis of Aryan relations between India and Iran at this time. This early date is, however, totally unacceptable. The numerous ceramic parallels between Sialk B, Persian Village I, Ziwiyeh, as well as the sixth century, parallels for Sialk iron bits with those from the Kuban, Dnieper, and Kelermes (dated to 600-575 B.C.) strongly suggest a terminal date for Sialk B in the middle of the seventh century. The reduction of this date substantially alters the connections seen by the author during this period. Following De Cardi, Banerjee equates the Londo ware of Baluchistan with the pottery characteristic of Sialk VIB.

It is necessary to point out the high level of conjecture in many of the author’s statements, not only when he is dealing with archaeological data but also with literary evidences. Thus, literary evidence on Pradyota is derived mostly from the accounts in the Purāṇas and Buddhist literature. The author equips Pradyota with steel weapons, believing a superior weapon must have been responsible for his many successes against enemies; later in the text, however, he equips these same enemies with steel weapons. This inherent contradiction is lost in making his point that steel was quite well known by the sixth century B.C. Evidence for the existence of steel in the sixth century from direct literary texts or archaeology is conspicuously absent. The author’s uses of literary sources are not always convincing, but they are highly suggestive.

Banerjee convincingly argues for the identification of the Aryans as the bearers of the painted grayware tradition. The earliest iron in India is found associated with painted grayware. The painted grayware cannot, however, be derived from outside India; it appears to have an indigenous development. The author resolves this problem by having the incoming Aryans adopt painted grayware from the makers of the Shahi Tump cemetery, who with other unnamed tribal groups shared in the Aryan invasion of India—a most unsatisfactory chain of events. The author also attempts to place the “ochre-colored pottery” into proper context and is appropriately cautious in relating it to the Ganges copper “hoards.” The megalithic builders of south India are plausibly viewed as Dravidians. Banerjee’s summary of the views of many scholars on megalithism painted grayware, the advent of iron in the Near East, copper hoards and the Aryans, as well as the up-to-date review of all archaeological sites bearing on the Iron Age of India make this an important book for reference and future research. Unfortunately, the author’s own views are often confused by contradictions in the text. His ready willingness to compare typologically similar objects separated in time and space allows for some confusion and misleading interpretations, and the more than neces-

Reviewed by CHESTER S. CHARD, University of Wisconsin

The book is a survey of the Stone Age archaeology of the former Indo-China in the setting of Southeast Asia, based on a lecture course given by the author at Hanoi University in 1960–1961, supplemented by fieldwork and studies on the scene. Inevitably, the bulk of the information is from North Vietnam. The author, who is the senior palaeolithic specialist in the USSR, spent thirteen months in Vietnam during the period 1960–1963 and played an important part in training the new generation of Hanoi archaeologists.

Chapters cover: geography and environment past and present; an historical sketch of Stone Age archaeology in the area to date; the problems of the Southeast Asian Palaeolithic and the new site of Mount Do; the Mesolithic (Hosbinhian); the Early Neolithic (Bacsonian, and Quynh-van shell midden); the Middle Neolithic (Da-but shell midden and Dong-koii workshop); the Late Neolithic (Bau Tro shell midden, Hong-ha River delta sites, Somronsen); and problems of ancient ethnic history. There is a table (p. 164) giving the author’s proposed chronology of the Stone Age and a very extensive bibliography.


Reviewed by KWANG-CHIH CHANG, Yale University

Archaeological activities in China since 1950 have been ever increasing, and the accumulation of new materials places a constant demand upon the archaeologist to rethink and, when necessary, revise his conclusions. Prehistoric China, by Tê-k’un Chêng (now reader in Far Eastern Art and Archaeology at the University of Cambridge), was in 1959 one of the first syntheses (in any language) of the new materials. When the book became dated, as any such book inevitably must as new discoveries are made and new studies are undertaken, it was necessary for Chêng either to drastically revise his Prehistoric China or to present a supplementary volume to include the new information. Chêng chose the latter alternative—to the delight of the reader whose treasured copy of Prehistoric China is now only supplemented, not replaced.

In six short but data-packed chapters, Chêng describes what new discoveries have been made and what new interpretations become necessary for each of the following six periods: Pre-Palaeolithic (pp. 1–2); Lower Palaeolithic (pp. 3–6); Middle Palaeolithic (pp. 7–8); Late Palaeolithic (pp. 9–13); Mesolithic and Early Neolithic (pp. 14–15); and Late Neolithic (pp. 16–38). In a lucid, final chapter, Chêng concisely summarizes the current knowledge of the “cultural growth in prehistoric China” (pp. 39–41).

Prehistorians of the Far East and readers of Asian Perspectives will find New Light an indispensable volume for their personal libraries. The new material on Pithecanthropus and the palaeolithic industries in Shansi and Shensi, the new alignment of the various neolithic cultures and phases in the Yellow River Valley, and the summaries of a large series of neolithic assemblages throughout the Yangtze Valley and the southeastern coast are of particular interest. This reviewer has only two items of complaint: Some of the absolute dates in the chart (p. 41) are at unexplained variance with the commonly used dates for pleistocene subdivisions, and the transcriptions of some Chinese characters (e.g., Ėrh-ch’eng-t’ai and Ma-lan-ch’ui) were not, like the rest, based on Mandarin pronunciation.


Reviewed by D. E. YEN, Bernice P. Bishop Museum, Honolulu

The major interests of professional agriculturists in shifting cultivation by indigenous peoples have been in the improvement, often the replacement, of current farming methods. The understanding of
agricultural practices, still current in the emergent societies throughout the world, has fallen to the lot of geographers and anthropologists. The approaches are different. The geographer tends to take a wide areal view, with comparisons which may produce useful definitions of agricultural systems. The cultural anthropologist, generally concentrating on the study of a single community, seeks to portray its agriculture in its economic role and in its impact on social phenomena, be it causative or resultant. When the results of comparison of such studies display variabilities that suggest a developmental sequence in a given area, the interest of the prehistorian is aroused. An example of this is the compilation, largely from anthropological sources, of traits of shifting cultivation of Highland New Guinea by the geographer Brookfield (1962).

It is in the acquisition of agricultural data that this volume makes its contribution, being virtually an ethnographer’s field manual in contexts in which agriculture provides the major subsistence. The first of the book’s three sections provides a clear definition of the relatively set background of ecology, in natural and cultural terms, on which a shifting cultivation cycle is enacted. The second section may lead like a sequential checklist of enquiry, and it is particularly useful for this purpose in its comprehensiveness, but its organization confers order on a confusing array of data, rendering the components of each step of a typical agricultural cycle (decisions, actions, results, and associated social activities) more amenable to analysis based on ecological background. This analysis is further aided by a cross-index by subject. The volume concludes with a full bibliography of shifting cultivation up to 1961, of worldwide coverage, evidenced by the geographical index.

Only the bibliography was revised for this reprinting of an earlier work that appeared in Current Anthropology, February 1961. In my opinion, an interesting follow-up would be the composition of the new categories of information that the author has undoubtedly derived from his current work with the Ifugao of Luzon. The agriculture system is not integrally shifting in Luzon, but is a combination of swidden and permanent pond fields that Conklin has called partial shifting cultivation.

In some of the contemporary anthropological literature of contention, it is rather common to see Conklin’s name associated with the practitioners of ethnosience. Thus, in his concern with data in this volume, one is not surprised to find him specifying the collection of information in terms of native categorization as well as our own. (The outcome of following such an analysis seen in his Hanunóo Agriculture (Conklin 1957), in which preoccupation with terminology is obvious.) In the present volume, Conklin has produced one of the best functional analyses available of a Pacific agricultural system.

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Symposium on Historical, Archaeological, and Linguistic Studies on Southern China, South-East Asia, and the Hong Kong Region. F.S. Drake, gen. ed.; Wolfram Eberhard, chairman of the proceedings. Hong Kong: Hong Kong University Press, 1967. x, 325 pp., charts, illus., indexes. HK $75.

Reviewed by Kwang-Chih Chang, Yale University

Part II, "Racial Groups of South China and South-East Asia, Their Languages and Migrations," contains eleven papers: "Thai Migrations" (Prince Dhaninivat), "A Study of the Miao People" (Ruey Yih-fu), "The Ethnological Problems connected with Nanchao" (Michael Blackmore), "Two Thai Manuscripts on the K'unlun Kingdom" (Kachorn Sukhabanij), "The Calendar of Lucky Days used by the Sani Tribes of Yunnan and the Cycle of Twelve Animals" (Lo Hsiang-lin), "Moso Sound and Tone Charts" (Li Lin-ts'an, Chang K'un, and Ho Ts'ai), "The Shê Settlements in the Han River Basin, Kwangtung" (Jao Tsung-i), "The Yueh Bronze Drums, their Manufacture and Use" (Lo Hsiang-lin), "The Chuang People of South China" (Princeton Sung-shih Hsiu), "The Tanka or Boat People of South China" (Ho Kê-en), and "Wongchuk = Left, Wongma = Right? A Possible Clue to One of the Local Pre-Chinese Languages" (K. M. A. Barnett). Ethnologists of mainland Southeast Asia will find in this group of papers a considerable amount of original data as well as interesting ethnohistorical speculations.

Part III, "The Southward Expansion of the Han Chinese in Historical Times, is made up of eight papers: "Chinese Penetration to the South during the Han Period" (Michael Loewe), "Kwei-chow in the Han Period" (Wang Chee-shu), "Sung Poets in Canton" (abstract) (Yoshikawa Kôjirô), "Social Mobility and Migration of South Chinese Families" (abstract) (W. Eberhard), "The Southward Expansion of Chinese Civilization and the Advancement of Learning in Kwangtung Province" (Lo Hsiang-lin), "Suzerainty over Annam. A Legal Discussion of China's Traditional Concept" (Klaus Mäding), "Cities in North and South China" (abstract) (F. W. Mote), and "The Han Chinese in Hunan under the Northern Sung Dynasty" (P. K. Yû). These papers deal with a highly significant aspect of the cultural history of South China and South-East Asia, but the presentation of one-half of the papers in abstract form is a regrettable drawback.

Part IV has twelve papers, divided into two groups. A, "Sea Routes Between India, South-East Asia and China, and the Development of South-East Asian States, includes nine papers: "The Intellectual Atmosphere in Lingnan at the Time of the Introduction of Buddhism" (G. E. Sargent), "Notes on the Studies of Ancient Malaya" (Hsü Yûn-ta'iao), "Islam in Canton in the Sung Period, Some Fragmentary Records" (Lo Hsiang-lin), "British Quest for China Trade by the Routes across Burma (1826-1876)" (Thaung Blackmore), "Some Place-Names in the South Seas in the Yang-lo ta-tien" (Jao Tsung-i), "Places in South-East Asia, the Middle East, and Africa Visited by Chiêng Ho and his Companions, A.D. 1405-1433" (Sû Chung-jen), "The Ming shih-lu. New Studies in South-East Asia" (L. Y. Chiu), "Sino-Javanese Relations in the Early Ming Period" (L. Y. Chiu), and "The Smuggling Trade between China and South-East Asia during the Ming Dynasty" (Chen Cheung). B, "Portuguese and English Linguistic Studies," has three papers: "Pidgin English and Portuguese" (Edgar C. Knowlton, Jr.), "On the Portuguese Dialect of Hong Kong" (R. W. Thompson), and "Exotic Preferences in the Lexicon of English As Spoken in Hong Kong" (R. W. Thompson). Although papers in this group touch upon only a few of the many historical problems in connection with the sea routes between China, Southeast Asia, India, and the West, many discuss topics tackled for the first time.

Part V, the final part, "The Hong Kong and Macao Region and South-East Asia in Chinese and Far Eastern Scholarship," includes nine papers: "The First English Sinologists. Sir George Staunton and the Reverend Robert Morrison" (J. L. Cranmer-Byng), "Wang T'ao and his Western Friends" (Lo Hsiang-lin), "Ku Hung-ming and his Interpretation of Chinese Civilization" (Liu Ts'un-yan), "Four Chinese Students of the Hong Kong Morrison Memorial School" (Chan Hok-lam), "Les Transcriptions de la Langue Vietnamienn et l'Œuvre des Missionnaires Européens" (Maurice Durand), "Un Rescapé Russe sur le Sol Vietnamiens au XIXe siècle" (Bui Quang Tung), "Chinese Literature in South-East Asia" (Ho Kuang-chung), "Chinese Studies in Taiwan" (C.T. Lo), and "Burmo-Historical Literature, and Native and Foreign Scholarship" (Thaung Blackmore). A list of contributors and participants and three indexes (personal names, titles, and subject matter) complete the volume.

Few commemorative, festschrift, or felicitation volumes on whatever subject for whatever occasion are meant for one reading from cover to cover, for they are mostly diverse of content and quality. The volume under review is no exception. It is, however, distinguished by several positive features. The papers are well-organized into the various parts of the book and the overall themes are clear and simple. They first deal with the aboriginal cultures and peoples of South China and Southeast Asia and then examine the two major connections this region has had with external civilizational forces—China to the north, and India and the West in the western direction. Finally, Hong Kong and Macao provide a focus for an examination of the cultural historical scholarship of the whole area. The inclusion of historical, archaeological, linguistic, and ethnological studies between two covers underline the interdisciplinary nature of the cultural historiography of South China and Southeast Asia. The University of Hong Kong and Professors Drake and Eberhard are to be congratulated for bringing
Asian Perspectives, X, 1967

about this handsomely produced volume that will be a useful addition to all reference libraries that have an interest in the cultural history of Southeast Asia.


Reviewed by RICHARD PEARSON, University of Hawaii

In response to the need for increased publication facilities for archaeology and physical anthropology concerning Australia and related regions of Southeast Asian and the Western Pacific, the University of Sydney has initiated a new journal, at first to be published three times each year, and later to become a quarterly. The editor is A. P. Elkin who has guided Oceania to success; the associate editor is N. W. G. MacIntosh; the physical anthropologist, A. A. Abbie, and the archaeologist, J. Golson, are on the advisory board. The first number, well balanced between physical anthropology and archaeology, contains: an article on the statistical comparison of some features of Hoabinhian tools from recent excavations in Thailand with those from Australian sites by J. M. Mathews; a site report and general archaeological and historical study of the Port Hack- ing area of New South Wales by J. V. Megaw; a description and classification of the squatting facets of Australian aborigines by J. D. Prasada Rao, and two articles on blood grouping by R. T. Simmons, and by C. C. Curtain, N. B. Tindale, and R. T. Simmons.

Communications regarding subscriptions and advertisements, articles, and books for review should be sent to the editor, Archaeology and Physical Anthropology in Oceania, Mackie Building, University of Sydney, N.S.W. The present subscription rate is $4.00.


Reviewed by T. STELL NEWMAN, University of Hawaii

Lanai has been largely ignored by authors, and very little is known about its people or their early history. It was, therefore, with great anticipation that I read this volume for Lawrence Gay promised in his preface exactly what I hoped for: "This book was written to give its readers an informative concept into the early history of the inhabitants of Lanai, unknown to most of the people of Lanai (p. vii). Gay seems to be unemotional qualified to write about Lanai, for he spent much of his youth on the island when his father, Charles Gay, had extensive land holdings there. His volume begins with a very short description of Lanai geography, which is followed by a rambling account of the arrival and stay of the Gay family just after the turn of the twentieth century. The next section of the book deals with the early history of Lanai, mainly a retelling of Hawaiian folk tales about the island. A further section is devoted to the description of the flora and fauna of Lanai, and the succeeding one tells local folk tales. The final section is devoted to some of Gay's observations on the changes wrought on Lanai by civilization. It was with a sense of disappointment that I finished the book for, although what the author had to say was interesting, the volume contained little of use to one interested in "the early history of Lanai." One must read the volume as a rambling, subjective account of personal observations and viewpoints and not as a volume worthy of being placed in a reference section on Lanai.

My decision not to use the volume for a description of early culture history rests upon a series of major criticisms of the book: (1) the embezzled account of the circumstances leading to the sale of Charles Gay's holdings on Lanai is almost certainly only one side of the picture; (2) the author's scholarly knowledge is suspect when one notices that the land divisions are mislabelled on his map (pp. 2–3); (3) the continual use of "specie" for the singular of "species" is jarring when one reads of the years that Gay was associated with the Extension Division of the University of Hawaii and with the State Board of Agriculture and Forestry (pp. 66, 69); (4) his discussion of Lanai vegetation is conducted under the headings: "Flora" (p. 65), "Trees" (p. 66), "Ferns" (p. 69), "Fruit" (p. 70), "Plants" (p. 71), and "Medicinal Herbs" (p. 72). Are not trees both plants and flora?

Bats, in addition, are listed under "Birds" (p. 75) and other fauna under "Animals," "Migratory Birds," "Rodents," and "Insects" (pp. 75–76).

There are no footnotes, nor is there a bibliography to indicate where date come from, although Gay uses population statistics and other information that would not have originated with him.

Thus, I find that the book does not give an account of Lanai that is useful to scholars of Hawaiian.

Reviewed by Hallam L. Movius, Jr., Peabody Museum, Harvard University

During two seasons, 1954 and 1955, Professor Paolo Graziosi, of the University of Florence, conducted archaeological investigations in the Northwestern Punjab as a member of the Italian Expedition to the Karakorum and Hindu-Kush. Again in 1955 and later in 1960 he also undertook anthropological studies (i.e. physical anthropology) of various ethnic groups living in the State of Chitral. The archaeological research was conducted in the area between the Jhelum and Indus rivers to the east and west, and the Soan (or Sohan) and Haroy rivers to the south and north, in other words the same region as had previously been investigated by Drs. de Terra, Teilhard de Chardin, and Paterson during the 1930s. No pleistocene geologist accompanied Graziosi, and consequently his monograph is of necessity limited to his archaeological observations.

Two of the surface sites investigated yielded a late lithic industry associated with pottery, but the balance were all referred to the Palaeolithic Period on the basis of the typology of the tools represented. The largest and most important single station is south of Rawalpindi near the village of Morgah, a locality that was not reported by the de Terra-Teilhard-Paterson Expedition. Graziosi makes the following statement on page 13:

As has already been stated, a stratigraphical localization of the industries collected at the above-mentioned stations, presents great difficulty, as they were not found in stratified deposits, but on the surface, and in many cases at the same place were mixed with artifacts of different epochs owing to the heterogeneity of their physical state and typology. But in some other cases the uniformity of the patina in relation to the typological affinity have constituted a valid element in order to define a culture and establish a correlation between one place and another.

On the basis of this very clear and direct assertion, it is not always easy to follow the author's observations and deductions concerning the typology of the various assemblages, none of which can be demonstrated by the stratigraphic evidence. For he categorically states that in this region the pebble and bifacial cultures occur together with the flake culture, with prevalence of one or another of these cultures according to the periods. (The term culture is not defined; evidently Graziosi is referring to a particular tool-making tradition). He argues that here the hand-axe had a polymorphic origin, the prototypes consisting of tools made of natural pebbles and flakes, but nowhere in the text can one find any field evidence in support of this view. Accordingly, this claim can only be considered at best as a thus far unproved working hypothesis.

Certainly Graziosi merits commendation for advocating a new and very much more refined terminology for classifying and describing assemblages of pebble-tools (cf. pp. 14-17) in accordance with the views published by the late van Riet Lowe in Uganda in 1952. For some curious reason which is not explained, this system is not employed in the text; however, it is covered in connection with the description and analysis of the new collections for the palaeolithic sites in the Northwestern Punjab. Admittedly, the author has raised certain very important and fundamental issues, but these are of a somewhat speculative nature and involve such unanswerable problems as the origin of the Sohanian chopper-chopping-tool tradition itself. Graziosi does not believe that this complex constitutes an independent tradition (an observation with which the author of this review agrees), but the question is, how can one prove this concept? Furthermore, the evidence supporting one of Graziosi's main observations concerning the occurrence of flake implements at all sites in direct association with pebble-tools, hand-axes, and cleavers is by no means clear. Perhaps this deduction is based on the uniformity of the patination, but if so, there is no explicit statement to this effect.

Throughout the book, notwithstanding its shortcomings, the illustrations are numerous and excellent, but since the totals of the various categories of implements from each locality are not given, quantitative studies based on the data presented in this monograph are not possible.

In Part II, the author presents the results of his anthropological (i.e. physical anthropology) investigations in Chitral, a state in the extreme northwestern portion of Pakistan, near the Afghanistan frontier. A total of 137 individuals—60 Kalash, 33 Katis, and 44 Chitrals—were measured and morphological observations were recorded in each instance. A series of photographs showing typical individuals of each group is reproduced in plates 96-152. However, the data have only been subjected to very limited treatment—i.e. distribution tables showing many characteristics—but nothing further. In a future publication, however, additional information is promised, and this will be eagerly awaited.
This book should be in all anthropological libraries. Notwithstanding the limitations noted in this review, the factual information is set forth in clear and well-organized fashion. Furthermore, it records the results of the first major archaeological and anthropological investigations in this very important region since the conclusion of World War II. It is a well produced, handsome volume containing a wealth of illustrations (153 plates: 94 of the archaeological material, 57 of physical types, and 2 maps) to supplement the well-organized text. This monograph by Professor Graziosi certainly reflects great credit on the scientific achievements of the Italian Expedition to the Karakorum and Hindu-Kush.


Reviewed by S. GILL, University of Hawaii

To cite David Diringer's definition (quoted on p. 33 and referred to *passim*), writing is "the graphic counterpart of speech, the 'fixing' of spoken language." Since each of the *papan turai* characters appears to record a cluster of ideas, they may function as complex visual images, symbols of concepts, not of sounds, and may thus belong instead to the rich and evocative language of art, not of speech.

A useful Borneo parallel, not discussed by Harrisson, may be found in the painted boards used by Kalimantan Ngadju shamans in connection with long chants at the *tiwah* death rites. These boards contain elaborate representations of the boats, villages, and topography encountered by the soul in its journey to the afterworld. It seems at least possible that representations of this sort were the original inspiration of the Sea Dayak *papan turai*.

Similarly, the *mamur* board published in an article by Harrisson in the same volume, "A Kalimantan Writing Board and the MAMAT Festival," may also function as art, not script. The board, some 20 in. long, is said to contain 33 characters. Those shown in the portion illustrated in Plate VII include 6 hornbill heads and a human head. Both hornbill birds and human images, called *kalung*, occur in Kenyah art as emblems of aristocracy and spiritual power, together with 2 other images, the *aso* dragon figure and the demonic face.

Other specimens of Borneo "writing" offered in this issue may also serve as this kind of emblematic or symbolic ornament: the elaborate spirals incised on 2 north Kalimantan tombs (Pl. XIX, XX), the decor of south Kalimantan Ma'anyan ash-respositories (Pl. XVII, Fig. 2), and the carved Sabah grave-makers (Pl. IX, X, XI, XII). At least, no ethnographic data is offered to contradict this interpretation. In regard to the Ma'anyan decor, A. B. Hudson specifically states that "the designs certainly do not now function phonographically to represent any form of spoken language, nor do they seem to serve as pictographic or mnemonic devices" (p. 343).

Despite its misleading title—it is not a monograph and it is not on Borneo writing—this volume nevertheless contains a treasury of new and valuable
Book Reviews

Ethnographic information. It is the last issue of the Sarawak Museum Journal to be edited by Tom Harrison, now retired as Government Ethnologist and Curator of the Sarawak Museum, and it is a fitting monument to the ethnologist, ornithologist, archaeologist, and journalist whose indefatigable energy, spicy prose, and deep love of Borneo have served Sarawak for twenty years.


Reviewed by Lawrence Krader, Syracuse University

Walter Heissig has had a long and distinguished career as a student of the classical written culture of the Mongols and of the written and oral culture of the Mongols of Inner Mongolia and Manchuria. He has combined these competencies and interests in the present work, which is written in a popular style and treats the various literary genres of the Mongols past and present: their historical and literary compositions, oral literature, theater, etc. The whole is placed in its historical setting, and the narration is enlivened by personal anecdotes, past and present, the author's own reminiscences and the like, designed to make palatable a field that is thought all too often to be dusty. His scholarship is impeccable, and the personalia are in good taste. The book should enliven the field of Mongol studies, whose practitioners are not always known as personalities in their own right. It should therefore provide a good background work for the growing field of Mongol studies in this and other countries.

The translation is competent to the extent of rendering the informal style of the author from the German. It is marred, however, by solecisms of transcription and transliteration. As a record of a keen searcher and knower of the Mongol literature and culture, this book makes most lively and informative reading. It is a pleasure to recommend it.


Reviewed by Richard Pearson, University of Hawaii

This new edition of Herrmann's 1935 work provides a general background for historians and anthropologists. For readers of Asian Perspectives, the major contributions are in historical archaeology and historical geography. The maps pertaining to prehistory have not been revised, and in areas which have advanced rapidly, such as neolithic archaeology, they are virtually useless. The only additions to Herrmann's original treatment are ten new maps on contemporary China. The essay "Refurbishing the Nine Cauldrons" by Paul Wheatley is indispensable, not only for its archaeological content but also for the light it sheds on the history of sinology and Southeast Asian studies. Nowhere can one find such a wealth of information, well indexed, with characters, in one publication.


Reviewed by Richard Pearson, University of Hawaii

Kidder's important summary of Japanese archaeology, originally published in 1959, has gone out of print and into a revised edition. Briefly, I noted the following innovations in the revision: deletion of the frontispiece, the Otani bronze bridge, substitution of Mezurashizaka for Mezurashi tomb (pp. 13, 164), 'gryphon-headed' for 'dragon-headed' sword pommels (p. 13), 'fairly recent' for 'newly published' (p. 22), a paragraph on the dubious fossil man materials (p. 26), three paragraphs on palaeolithic materials (p. 33), new reservations about the statement that the wide-bladed spearheads found in Yayoi are purely symbolic (p. 112), and a résumé paragraph concerning social complexity in the Yayoi (p. 136). The bibliography has also been brought up to date, both in Japanese and English materials.

Let us hope that in a succeeding volume Kidder will present a modernized Jōmon chronology and a full treatment of the exciting pre-Jōmon materials that may have existed in Japan as early as 40,000 B.C., according to recent reports of the Eleventh Pacific Science Congress in Tokyo. In the meantime, readers may wish to consult Japanese summaries such as Nihon no Kōkogaku (Kiyoshi Asano, ed.) or the relevant sections of Sekai Kōkogaku Taikei.
As one not competent in the Korean language, but with an interest in Korean archaeology, I intend here to comment rather generally on these publications rather than to discuss them critically at great length.

These volumes represent the inception and continuation of an important monograph series on Korean archaeology, and are a tribute to the energy of Won-yong Kim. A second series, *Korean Archaeology*, was started in 1967 to handle shorter notes, student papers, and information about recent archaeological activities.

Volume 1 is the report of the excavation of a protohistoric jar-coffin cemetery, dated at the beginning of the Christian era, near the city of Kwang-ju, in Cholla nam-do, southwestern Korea. Excavation took place in April 1963. The author concludes from the size of the jars that they were used for children, although no preserved bone-remains were found. In shape, the burial jars resemble utilitarian vessels of the same period. One bronze dagger-head ornament, although found on the surface, seems to be from the clay layer in which the burials occurred and is very similar to an iron specimen from north Korea. As well as a stone axe and stone arrowhead, fragments of iron were found. Possible settlement remains of a subterranean house and hearth were found immediately to the northeast of the burials, but were not investigated intensively. Kim concludes that the jar burial custom, as seen at Shinch’angri, indicates diffusion from China along the west coast of Korea, rather than from Yayoi Japan.

Volume 2, entirely in Korean and without maps, is a list of currently known prehistoric sites in Korea, including north and south. It consists of tables and a bibliography. Pottery, stone artifacts, metal, bone, and shell are noted. Location is given to the nearest modern community. The work might be useful for preliminary distributional studies, although the data are rather general. As a base line on which to build future intensive excavation and synthesis, the publication is very practical. The bibliography gives a good impression of the renewed activity in Korean archaeology in the past few years.

Volume 3 is the report of a site on the southern bank of the Han River on the eastern outskirts of Seoul that was occupied about A.D. 300 by the people of the historic kingdom of Paekche. Test excavations were undertaken for nine days in 1966 to determine how the historical records might be supplemented, what ceramics characterized sites occupied in the transition between Historic and Prehistoric periods, and whether or not the site was occupied at times other than Paekche. The results from Shinch’angri and P’ungnapri indicate, according to Kim, the great strength of Chinese influence into the south of the Korean peninsula from Protohistoric into Historic periods.

The test excavations showed well-defined stratigraphy extending to a depth of at least 1.2 m, although the author states that the rapid and frequent flooding of the river makes the meaning of the stratigraphy inconclusive. He eschews any generalization based on the quantification of the pottery remains, either within the site or between sites and presents no radiocarbon dates or any other means of absolute dating except the use of historical texts. Many of the recent refinements in seriation suggest solutions to the problems that he feels are insurmountable in the American approach—"The original function of the pottery or potteries, its significance and meaning within the living community concerned, relationships among potteries, place of production, etc." (p. 5). Without quantification in some form, however, detailed regional chronologies, or even distributional studies are impossible. Perhaps the approach he advocates, especially when the short duration of Korean excavations is taken into account, will not lead to the confusion which it has brought into the study of Jomon and Yayoi.

The P’ungnapri site, with the variety of pottery types that has been recovered, its clearly delimited plan, historical references, and its proximity to Seoul merits further intensive excavation for detailed analysis of artifacts and a settlement pattern. The present monograph provides an appropriate beginning for such a larger project.
Even when compared with other "emerging nationality" areas of the world, contemporary Southeast Asia presents an impressive array of social and cultural complexities with which sovereign governments must somehow come to grips. The origins of population segments are very diverse: they are partly the residue of the disorganization of antique states; partly elements of many small- and some large-scale migrations; and partly the descendants of foreign minorities that were encouraged to emigrate to the region by colonial regimes. Linguistic diversity is so great and language distribution so dispersed that members of adjacent communities sometimes speak quite different languages. Yet attempts to introduce official national languages have met strong opposition from minorities. Ecology, which in some areas of the world is a unifying factor, tends to divide minority groups, for ecology varies widely with altitude and exposure within the same limited geographic region. Religion, which on the surface would seem to provide some basis for unity, is expressed in an enormous number of localized variations which may, again, provide a divisive influence.

Perhaps ranking above all other complicating factors in Southeast Asia is the historical-political process that is peculiar to the region. First, there is the magico-religious quality of the protohistoric sacred kingdoms that has encouraged a focus of interest upon the capital city, leading away from the development of positive policies towards rural minorities. This city-centered tendency has continued in contemporary times, reinforced now by a concentration of economic power in the hands of a few essentially urban persons, who tend to pursue a style of life that contrasts strongly with that of rural citizens. Second, in very important ways, each contemporary political unit is something of a "political fiction," in the sense that each is the result of forces inherent in colonial administration and competition. These units, then, do not represent long-standing associations that predate the European colonial period. The result has been the demarcation of arbitrary political boundaries that often crosscut the spacial distribution of ethnic identities, providing a condition that leads to incipient irredentism of a kind that can readily serve the aims of external agents—both Western and communist—block—and indigenous national liberation fronts. Indeed, as one of the authors of the present volumes remarks, in most cases the very margins ethnic minorities mark off limit national unity. This latter issue has long been recognized and treated as significant in various formulations of the "dual," "plural," or "multiple" society (e.g., Boeke 1953, Furnivall 1939, Nash 1964); but in the past, it has been attributed to the dynamics of colonialism. The contributors to these volumes make clear that such a simple explanation simply will not interpret the data.

Southeast Asian Tribes, Minorities, and Nations is a collection of twenty-one papers, each by a different author, which seeks to treat some aspects of these and related problems in a number of Southeast Asian states. (There are no papers included dealing with Indonesia, the Philippines, Cambodia, or the Malay Peninsula, though this omission is partly compensated for by the inclusion of papers dealing with ethnic minorities in China and eastern India. Moreover, the stress is upon rural minorities, and urban minorities such as the Chinese and Indians are not treated.)

The papers are the outcome of two symposia held in 1965, one in Princeton and the other at the annual convention of the American Anthropological Association in Denver. Papers are grouped together by nation, and each section is prefaced by an introduction (almost entirely by the editor) which seeks to put them into perspective. In addition, Volume I is prefaced by a long and (I found) quite informative general introduction, in which the editor sets out some generalizations concerning the nature of minority-state relations. All papers and introductions are footnoted and include useful bibliographies.

It should be noted, however, that the papers included address a wide range of topics, some of which are only indirectly problem-oriented. Several of them are broadly descriptive and are best considered as basic ethnographic contributions—although valuable ones, since they deal with groups about which little printed material exists (e.g., Barney on the Xiang Khounge Meo of Laos; Kandre on the Iu Mien of Thailand; Kunstadter on the Lawa and Skaw Karen of Thailand; F. W. Mote on the Thai Yunnanese; and Ley on the Sabah Murut). Others deal quite directly with the general minority-central government relationship (Diao on Chinese minorities; Burling on Assamese; Harrisson on Sarawak; Moerman on Thai-Lue; and Hickey on Vietnamese hill tribes). Still others deal with specific kinds of programs aimed at improving conditions for minority groups (e.g., Osborn and Ward on "resettlement" in Laos; Huff on the Mobile Development Program in Thailand; Madorff on the Thai Hill Tribe program; Geddes on the Thai Tribal Research Centre, and O'Donnell on the Strategic Hamlet Program in Vietnam). In general, from this group of papers one might conclude that "We have now too much evidence to accept either the idea that these tribal and..."
minority people are inherently conservative or that they are completely flexible” (Kunstadter, p. 32). Or put another way, minorities appear to desire modernization, but on their own terms, and with the preservation of their own ethnic identities. They do not, however, necessarily interpret their interests to be inevitably linked to those of the prevailing regime. Moerman's fieldnotes, cited in Volume I, offer a succinct statement of an attitude that seems widespread in rural Southeast Asia:

“We offered them [the Central Thai] candles and flowers [traditional symbols of loyalty]. They became our [rulers] and we pay them taxes. When the communists come, they may conquer the Central Thai. Then we will offer them flowers and candles and call them [rulers]. We will pay them taxes and all will be as before. We are common people; what happens to officials does not concern us” (Moerman, p. 403).

A fourth theme that emerges in several papers departs from Leach’s (1954) analysis of relations between Shan and Jinghpaw, and Moerman’s earlier (1965) concern for the difficulties inherent in the identification of ethnic units. It is this theme that is of most general anthropological interest. Several of the authors (notably Lehman, Maran, Kunstadter, and Moerman) have gone beyond a concern for minority-central government relations to consider the basic nature of an ethnic unit; and in doing so, they have questioned the very notion that a “society” is a discrete, bounded, entity. The contention is that one derives very different units depending upon the criteria employed to define the units; units defined by political, cultural, or linguistic criteria, for example, are rarely isomorphic. Moreover, Lehman insists groups assume somewhat different identities depending upon the identities and nature of alter groups with which they are contrasted, much as do individuals who seek to match identity to context (cf. Goodenough 1965). Leach, then, quite properly noted the institutionalized process by which individuals could transfer ethnic identity; but according to Lehman, he understressed the more elusive—and important—point that any ethnic unit can be defined only in the context of the larger system of units of which it is an element. The majority population and the minority population are but different aspects of a larger structural unit, and there is little point to any attempt to divide this system into a fixed number of discrete spheres, as is commonly done in cultural surveys (e.g., LeBar, Hickey, and Musgrave 1964). “A culture,” in this treatment, is simply that. It is a cognitive model which implies particular kinds of relations to particular alters; and individuals may choose to use that system, or some alter system, in coping with everyday situations. This view quite obviously goes beyond the central concern of these two volumes

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book reviews


Moerman, Michael


Reviewed by Alice G. Dewey, University of Hawaii

This book is of great interest both substantively and theoretically. In analyzing the principles upon which Japanese peasant society is organized, the author throws light on important problems of the social structure. The factors of residential proximity, economic cooperation, and political association in the Japanese village structure override the principles of kinship in the formation of the major social units. The discussion of non-unilineal or cognatic systems has forced the reexamination of the primacy of kinship in the formation of basic social units. In cognatic systems, co-residence and aspects of economic activity are equal with genealogical ties in determining group affiliation. Nakane's study carries the analysis a step further showing us a system in which kinship is subordinate even to the formation of the household.

Nakane starts by analyzing the structure of the household, which she points out is the primary unit of social organization in Japan. This unit is actually defined by the criterion of local residence and therefore differs basically from the family that primarily involves kinship and affinity. The household is formed around the nucleus of an elementary family, but may include unrelated members as well as distant kin. Moreover, the co-members of a household are considered the closest social entities to Ego—closer and more important even than close kin who do not happen to be members of the household. At any one time there can be only one head of the household, and he can be succeeded by only one heir. The heir is commonly a son, but he need not be any sort of kin; adopted sons and adopted sons-in-law are not uncommon. Only the successor retains rights in the household. Collaterals must establish separate households at marriage. Property and various rights essential to the pursuit of agriculture are attached to the household unit and not to any individuals within it. In fact, should the people forming a household die or leave the village, the house structure together with the associated property and rights may be assigned by the village council to an entirely unconnected set of people.

The household is thus not in any sense a descent group. It is, however, a corporate group with continuity through time. Internally, it is organized under the management of the head, and externally it is represented by him. Branch households formed by non-inherenting siblings may be attached to the senior household as subordinate dependent households in the same way that households of servants or tenants may be attached to the household of a master. The genealogical connection between the successor household and the branch households has of itself no sociological importance. The relationship depends on common economic and political activity.

Nakane goes on to outline the definition and functions of the shinrui. This is a category much like kindred, reaching out bilaterally to first cousins. Unlike kindred, which follows genealogical links between individual consanguineal kinsmen, the shinrui use as units of computation the household, including affines with consanguineal kin.

The rigid limitation on household membership seems to be dictated by the need to maintain a balance between the population of a village and its limited natural resources. In many areas, by the late Tokugawa period, villages had already built up the total number of households that could be supported by locally available resources. Recent economic development has changed this picture by opening up new wage-earning opportunities in both rural and urban areas. However, the basic arrangements can still be seen in many areas operating at some level.

The same emphasis on the household, and on non-kin ties, can be seen in the structure of the dozoku, a corporate group composed of a number of households. In these groups, kin ties in and of themselves are not primary. A dozoku is a group of economically cooperating households that operate under the political control of and direction of a senior household. There may be kin ties between households, but this is in no way necessary. Here again, residential proximity, economic cooperation, and political relationships override genealogical connections. The same is true of several other social groupings, for example, households linked by patron-client ties, households operating as equal members of cor-
Asian Perspectives, X, 1967

Several reputed European scientists are contributors to this handbook of the Early and Middle Stone Ages. It is entirely in German. In the foreword the handbook is categorized as between a brief outline review publication and a voluminous encyclopedia, which should be especially appealing to the reader who wants to get an exhaustive orientation without necessarily reading original or special monographs himself. It should also be a guide to students. It is useful for gaining insight into areas beyond one's own specialization.

Compared to other more or less condensed outline publications, this is a rather good handbook. Besides chapters on prehistory, generally in a geological background, mentioning main types of artifacts, discussing the chronologies, and giving a generally up-to-date presentation of the state of present knowledge, it has valuable chapters on physical anthropology, the background provided by the natural sciences, cultural anthropology, art and spiritual life of prehistoric and recent societies (the latter for comparison). The bibliography is in most cases up to 1964 and indexes are very good.

Of course it must be realized that errors can hardly be avoided in such a comprehensive book and that specialists may feel their own fields or areas are vaguely or insufficiently represented. But even with this fact in mind, it is found that the chapters are of a somewhat uneven level. So the Mesolithic of Europe—admittedly a difficult period to synthesize—is some-what weak. Turning to East Asia, the editor's chapter on the Palaeolithic Age is almost to the standard intended in his foreword remarks, but it is certainly not for lay readers. Narr attempts here to correlate the Asian cultures with those of Africa and Europe, but has great difficulties in doing so, as one might expect after hearing Shurkin's paper at the International Congress in Praha this year (1966). It is interesting to observe that Narr also does not feel too satisfied with or convinced by Movius' hypothesis of the chopper-chopping tool complex as an independent industry distinct from the contemporary industries and cultures in Africa and Europe. On the other hand, from the present evidences, he is unable to replace it with anything better. Narr is certainly the only one of this opinion today.

In contrast to his description of the Asian Palaeolithic Age is Narr's chapter on the Mesolithic. Unfortunately it is not of the same standard as the former, and it can definitely not be used as a guide for either the lay student or the specialist. Even if the whole state of knowledge and problems are extremely confusing today, it has been possible to bring more data, both of the various areas and the find complexes.

Used carefully as a handbook, this volume can certainly be recommended. It will be interesting to see Volume II on the Late Neolithic and Volume III on the Bronze and Iron Ages, especially if the standard of the first volume can be maintained.


Reviewed by FRED M. REINMAN, California State College at Los Angeles

The publication of this long awaited report by Osborne of his survey and test excavations provides us with the beginnings of a systematic study of the archaeological remains of the Palau Islands. Following an introduction, the report is divided into two parts. Part I is a brief discussion of the physical characteristics of the islands including the flora and fauna, a review of the early history and European contacts, and a short general ethnography. Part II, the bulk of the report, describes the numerous sites recorded during the survey, including terraces and related stonework, the pottery, and botanical collections. Test excavations made on the islands of Koror, Aulong, Anguar, and Ngarkbesang are also discussed in this section. Part II concludes with a description of the artifacts, a suggested chronology, a graphic seria-
tion of the ceramics, and a discussion of goals and recommendations for future work. An appendix dealing with Palauan money constitutes the final part of the monograph.

A major value of the report results from the detailed description of the large number of sites and features recorded and the description and analysis of the pottery. Site recording is an important first step in any well-conceived archaeological research program, and this report will be the basis for future work concerned with settlement patterns, population size and other demographic problems, as well as archaeological excavations. Stone walls, house platforms, and stone paving were fairly common on many of the sites recorded. An extensive system of terracing, earth-walls, and trenches was also recorded—ranging from simple slope terraces, irregular in size and placement, through the more highly developed "brim and crown" terracing that Osborne regards as the culmination of this particular kind of development. There is as yet no conclusive evidence as to the function of these various forms, but some were probably agricultural while others may have been defensive. They are an aspect of Palauan prehistory that needs considerably more work.

The pottery description and analysis is important, since pottery generally provides the bulk of the artifact content of the sites in Western Micronesia. As much of it is undecorated and of rather poor quality, typologies are difficult to construct. Nevertheless, it has proven to be an important indicator of change in this area as has been shown for the Marianas Islands (Spoehr 1957) and for Yap (Gifford and Gifford 1959). Pottery also forms the basis for Osborne's seriation of the sites in time. Test pits provided the initial sequence of changes through time and the sherdswere placed in categories based on thickness, paste, surface finish, and rim type. In general, the thinner sherds were earlier, the finer pastes earlier than the coarse, the smudged finishes earlier than colored or slipped surfaces, and the simpler curved rims earlier than those with thickened rims. Using these attributes as a guide, the larger number of sites on the various islands were then arranged in a chronological sequence in a series of graphs. This seriation is also tied in to Osborne's suggested Palauan chronology in the concluding discussion.

Scattered through the report, but primarily in the concluding discussion, are statements regarding the relationships of the Palau Islands to surrounding areas. Most of these references are extra-Micronesian—the Philippines and areas of Indonesia to the southwest and towards Melanesia. Brief mention is also made of relationships with the other nearby western Micronesian islands of Yap and the Marianas. Since both Spoehr (1957:174) and the Giffords (1959:200) have suggested as a result of their archaeological investigations on these islands that a relationship probably existed between them and the Palaus, I would have liked further discussion and comparisons with these areas. The historical and archaeological indications of large populations on most of the major islands of these groups, the evidence for movements of peoples between Yap and the Palau and Marianas Islands, and their geographical position across East-West Islands or as a pathway for North-South movements, make an understanding of their possible interrelationships essential for the reconstruction of this region's prehistory. Linguistic analysis, by placing the languages of each of these groups in separate categories, suggests that considerable differences may exist in their cultures. A superficial analysis of the pottery (the major component of sites in all three areas) tends to support the linguistic evidence. Methods of tempering, rim and vessel forms, and surface treatment of the Palauan pottery shows little resemblance to either the Marianas types or the later Yapese laminated wares. If we compare the descriptions and illustrations presented by Osborne with those from Yap and the Marianas Islands, the pottery of the Palaus appears quite different. On the other hand, resemblances between Yap and the Palau do occur in the extensive use of stone for walls, house platforms, trails, and paving. Stone walls and house platforms are also found on the island of Guam in the Marianas but are relatively rare and do not occur in the extensive village complexes reported from both Yap and the Palaus. Finally, stone carving seems to have been much more important in the Palaus than on either Yap or the Marianas Islands.

This volume is a valuable contribution to our knowledge of Micronesian prehistory. It contains considerable data on the archaeological remains and potential of these islands. It is sometimes poorly organized and difficult to follow. I found that the use of bar graphs, rather than the tables used for other sites, makes a comparison of Koror 7 with the other samples more difficult. The lack of a table of identifying symbols for each of the bar graphs also necessitates studying Fig. 34 until one memorizes the types being compared. In view of the stated unity of the ceramic complex (p. 83) and the use of the graph from Koror 4 as a baseline, seriated graphs of the sherds from Koror sites should also have been included. In spite of these minor faults, this is a source of information Oceanic specialists cannot afford to leave out of their libraries.

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In his introduction, Professor Lien-sheng Yang says that Edward Schafer's book is "like a guided tour of a celebrated arboretum conducted by a humanist–botanist." Mr. Schafer leads the tour through collections of legend, art, and history with sincere connoisseurship and a mild touch of epicurean delight. Unfortunately, the "ancient" in *Ancient China* refers largely to the T'ang dynastic period (A.D. 618–907). Although one must admit that some of the tastier items were of this era, closer attention to earlier archaeology would have improved the diet. The best features of the book are Schafer's emphasis on the early multiethnic influences shaping Chinese civilization and the very sensitive working of poetry into text and illustrations. Less fortunate is his entrenchment with the courtly life, an interest that tends to dominate even the discussion of technology.

The picture essays are produced in typical *Time-Life* style and are exquisite—with the exception of two major indiscretions—the placing of "blue" bronzes against lettuce-green backgrounds and a fuchsia piece against radish-red. The intrinsic beauty of the bronze masterpieces would have better graced the garden without these artistic embellishments. Otherwise the photographs should awaken and excite most students, and the book can be recommended for general high school and college classes.


Reviewed by WALTER FAIRSERVES,
*Thomas Burke Memorial Washington State Museum, Seattle, Washington*

These studies were gathered together by the editors as a memorial to Robert Bruce Foote, the so-called father of Indian prehistory. Foote made the discovery of a hand axe in lateritic gravel near Madras in 1863. Between that time and his death in 1912 he developed his researches into prehistory by dint of explorations and collections of artifacts and geological data. The result was the placement of Indian prehistoric archaeology on a firm foundation.

The initial essay is appropriately a reprinting of Foote's original article published in 1866 on the occurrence of stone implements in lateritic formations. This is followed by a series of chapters on problems in prehistory outside India by such distinguished figures as von Koenigswald, Pruner, Garrod, and F. H. Bordes. The real meat of the volume is contained in articles by Dani, Sankalia, Khatri, and Agrawal. Dani's article sums up the early prehistory of Pakistan and then describes his recent work at Buner. At Buner he found what appears to be a late Upper Palaeolithic horizon underlying one that is essentially microlithic. This material helps to fill a particularly glaring gap in borderland archaeology.

Sankalia's contribution is entitled "Early Stone Age in Poona." It is a review of the sites of that age in the area around Poona. Two major areas are involved; the first is located along the Mutha Valley and the second around the confluence of the Mutha and Choper. Chopper and chopping tools are found in gravels of what appears to be a first aggradational phase there. This was followed by silt deposition barren of artifacts. In a second gravel stage above this silt, Indian Middle Stone Age material has been associated. This gravel stage was in turn covered by a silt deposition.

Khatri gives an excellent summation of the alluvial stratigraphy in the Narmada Valley. Using this as well as a typological scheme, he sets forth four evolutionary stages for the hand axes found there:

1. Chopper-chopping-tool stage (Mahadevian): Red clay and Gravel I.
2. Late Chellian—Early Acheulian stage: Gravel II and Barmhan ghat factory site.
3. Middle Acheulian: Adamgarh Hillock, in laterite pockets.
4. Late Acheulian: Yellow cross-bedded sand.

He then briefly outlines the faunistic evidence, which is really too scanty for a truly solid return. However, the article certainly points the way for the next investigator.

Agrawal discusses the Harappan chronology in the light of the growing number of radiocarbon dates for that civilization and related cultures. He concludes that the date bracket of ca. 2300–1750 B.C. for the
Harappan is most fitting. Personally, I feel that feel of Saurashtra and the Doab but is probably correct among the Everest ...

Specific characteristics of the traditional art style can be about Captain J. This is J. 

In making the kind of analysis that base their studies of prehistory on carefully excavated materials rather than on museum collections. There is nothing wrong with studying museum collections; it just seems to me that the time spent on such a subject would be much more valuable spent on archaeological research in the field. It may well be that the conclusions on prehistoric art styles in this report are purely by-products of a study, the primary aim of which is to define the traditional art style of the Middle Sepik. If so, my comments are out of order. However, I still would like to see more European archaeologists excavating in the Far East and the Pacific.


Reviewed by Edwin A. Cook, University of California, Davis

By 1875 the unknown frontiers of the world had dwindled to the point that the few remaining unexplored territories took on a fascination disproportionate to their reality. To be sure, New Guinea, the second largest island in the world, has some very distinct attributes—geological, zoological, and anthropological—but these attributes do not encompass the wild and erroneous imaginings of such types as Captain J. A. Lawson who in 1875 wrote (Wanderings in the Interior of New Guinea) of "an active volcano about 4,000" higher than Mt. Etna, a waterfall 900 feet wide and a few feet deeper than Niagara [sic], ... a mountain 3,755 feet taller than Mt. Everest ..." (Souter p. 4); nor do New Guinea's natural wonders justify the fanciful flights of Tregance among the "Orangwoks," a tribe "... mounted on little ponies, striped with yellow and white" (Souter p. 8) among whom he allegedly spent nine years. It was accounts such as these that caught the public fancy, not the often sobering (and frequently ethnographically inaccurate) accounts of the early missionaries and coastal navigator explorers. Since exploration tends to be directed towards attaining what is currently valued, New Guinea lay dormant, too poor in the natural endowments needed to promote extensive commercial interests. Its only observable asset was a bewildering and hostile variety of pagan souls.

Though New Guinea had been known by Indonesians from the eighth century and by the Portuguese and Spaniards from the sixteenth (Ynigo Ortiz de Retes named the island "Neuva Guinea" in 1545...
when he passed it on one of his trips from the Moluccas to Mexico), it was not until 1793 that any deliberate settlement by Europeans was initiated. This first settlement, for the nutmeg trade, was established by a Captain John Hayes (who called the place New Albion and unofficially took possession for Britain in the name of King George III) at Dorei Bay near what is now Manokwari on the Vogelkop. The settlement lasted only twenty months and was then abandoned.

The next settlement effort came in 1828 by the Dutch. This was an official expedition that originated in the Moluccas. Plagued by malaria, beriberi, and hostile natives, the settlement lasted a mere seven years. It was not until 1848 that the Dutch government actually took formal possession of the western half of New Guinea.

In 1858, Alfred Russell Wallace visited two Dutch missionaries on Mansinam Island in Dorei Bay. Sporadic efforts by scientists (Luigi D'Albertis, Nicolai Mikluho Maclay) and missionaries (Samual McFarlain, A. W. Murray, W. G. Lawes, James Chalmers, who was eaten by cannibals during Easter in 1901) continued along the coastal areas, occasionally penetrating the more navigable rivers, into the 1870s. It was D'Albertis who first penetrated far into the interior. In 1876, he ascended the Fly River for a distance of 580 mi. and returned to the south coast in two months. His second assault on the Fly River (and the natives there as well) in the following year was a near disaster. Not only did he not succeed in bettering his previous mark—he fell some 50 mi. short of the distance of his first trip—but this trip took three times as long.

After this early interior exploratory effort, little further progress was made in opening up the middle of New Guinea. Missionization efforts were concentrated along the coastal areas that permitted greater freedom of travel from one mission station to the next, and a few minor expeditions sorted into the area behind Port Moresby. Perhaps the most famous of these missionaries were Lawes and Chalmers. At this time New Guinea was still largely internationally unclaimed. Factions in Australia had urged Britain to annex the remaining half of the island and finally, in late 1884, Germany and Britain divided the remaining half of New Guinea. The capital for the British protectorate was established at Port Moresby, and during the early years of administration, efforts were concentrated towards exploration, pacification, and the apprehension of natives responsible for murdering white men. The German New Guinea (Kaiser Wilhelmsland) capital was originally established at Finschhafen, later moved to Stephansort (Bogadjim), and ultimately to Friedrich Wilhelmsfafen (Madang). From 1884 to 1899 German New Guinea was managed by the independent Neu Guinea Kompagnie. German exploratory efforts were largely confined to the Sepik (Kaiserin Augusta) and Ramu (Ottile) River systems.

Gradually, portions of the interior land mass were explored. The difference in approach to this task is beautifully summed up in Souter's contrast between the New Guinea exploratory novice, Otto von Ehlers, and the veteran, C. A. W. Monckton. Both Ehlers (in 1895) and Monckton (in 1906) attempted to traverse the eastern tip of New Guinea through the Owen Stanley Range; Ehlers's party—2 Germans and 41 natives—was unsuccessful. Both Germans lost their lives, and 21 natives were lost in a traverse that took two months. Monckton set out from Kokoda, where he was resident magistrate, with 136 men, and almost three months later emerged at the mouth of the Lakekamu having lost but 4 men.

In 1908, Hubert Murray assumed the lieutenant governorship of Papua and continued in that post until his death in 1940. By 1914, most of the area around Port Moresby and east of there to Milne Bay had been visited by patrols. Several trips were made up the Fly and Kikori rivers and inland to the land of the Kukukukus. During this period, in Kaiser Wilhelmsland, exploration of the interior continued via the three major rivers, Sepik, Ramu, and Markham. When World War I broke out Australia quickly captured the German-held portions of Melanesia, with the exception of Captain Detzner who remained at large in the interior tromping back and forth waving his flag and singing his songs during the entire war, and who announced his presence to the Australians at the conclusion of the war only to learn that the Germans had lost. After World War I, Australia was given the mandate for Kaiser Wilhelmsland, the Bismarck Archipelago, and the German Solomon Islands, which they maintained administratively separate from Papua.

Meanwhile, from 1848 when the Netherlands claimed West New Guinea until the late 1930s, Dutch efforts in their portion of the island were largely confined to the maintenance of a few administrative stations and mountain-climbing expeditions to the Carstensz Toppen and other high peaks of the interior.

It was also during the later years of this period that the airplane began to be used, not only as the principle aid to exploration (e.g., Dr. Stirling's expeditions up the Mamberamo to the interior of Netherlads New Guinea in 1926), but also commercially with the opening of a run from the goldfields at Wau to Lae: after numerous decades of slogging through swamps and scrambling up the muddy-slick ridges, man's blistered feet were relieved. Today there are around 300 airfields throughout New Guinea. The advent of the airplane, however, did not mean that exploration by foot was at an end, for it was at about the same
timet hat Karius and Champion successfully traversed New Guinea at its widest point, from the Fly to the Sepik, an effort that took them from 8 December 1926 until 19 January 1928. The next great unexplored region to fall was the area between the Strickland and Purari Rivers, and in 1935, O'Malley and Hides traversed this piece. At the same time, the great inland valleys were being opened. While exploration in Papua was mostly spurred on by administrative needs, the interior of the Mandated Territory was the subject of gold-prospectors—Asaro, Goroka, Chimbu, and finally the great Wahgi valleys. These valleys, long thought to be uninhabited as well as uninhabitable, were found to contain some of the largest concentrations of populations in Melanesia—but not much gold. The "gold" was ethnographic, not mineral.

However, all exploration in New Guinea ceased with the beginning of World War II. It was at this time that the administration of the Mandated Territory of New Guinea and the administration of Papua were amalgamated under the Australian New Guinea Administrative Unit (ANGAU).

After the war, the political and military conflicts that arose between the Kingdom of the Netherlands and the newly formed Indonesian Republic eventually culminated in the inclusion of West New Guinea in the latter nationality. Souter, with the newsman's skill, carefully documents the events leading up to the loss of West New Guinea by the Dutch. Souter documents, once again, America's seemingly limitless, and more often than not unknowledgeable and misguided, efforts to "stabilize" Southeast Asia, attempts that led her to support Indonesia's claim to West New Guinea. As Souter notes, "America could at least feel that by bringing pressure to bear on Holland she had removed the danger of war between one of her European allies and an Asian power whose goodwill she was anxious to retain, but there was little satisfaction for anyone else" (p. 231). But of course America is herself now engaged in a war in Southeast Asia and has induced several other countries to aid her and, furthermore, she has not retained the "goodwill" of Indonesia.

At the same time, in eastern New Guinea, development was slowly moving forward while outside pressures pushed for a more rapid pace. As Souter puts it, "The two horns of Australia's colonial dilemma [are] the impatience of the outside world, and the patience which seemed to be demanded by the difficulties of the internal situation" (p. 237). In addition, true cargo cults all over New Guinea have in many instances hampered orderly development towards Administration goals. Minister for Territories Paul Hasluck said, in 1960, that, "... the rate of change has to be geared to the rate of response" (p. 253), but this policy was overturned by the 1962 United Nation's Visiting Mission report when they said, in effect, "... that rate of progress should not be a circumstance but a policy, and that if the indigenes themselves were as yet apathetic about political reform, Australia should spur them on" (p. 253), and they further recommended "complete preparations for the election in 1964 of a fully representative Parliament" (p. 254). This led (I know from personal experience) to the somewhat ludicrous situation in the Lower Jimi River area of newly contacted indigenes voting (which they did not understand) for candidates (whom they did not know) for offices (which were incomprehensible) in places of which they had never heard. Nevertheless, the requirements of the Foot Report are today being met, and New Guinea is emerging into the international political arena, prepared or not.

In conclusion, Souter's book is a must for the New Guinea-ophile. He is quite knowledgeable about his subject, and his presentation is always interesting. I could detect very few errors: the map opposite page 32 promulgates an error in the earlier airways maps by putting the place, Tabibuga, on the north side of the Jimi River when it is actually on the south side. Souter should have known better, since he visited Tabibuga in 1938. Also, though the anthropologist A. C. Haddon is quoted on pages 38 and 39 and cited again on page 188, the work from which this material is derived is not noted under Haddon's name in the bibliography.

There are several outstanding features of this book. There is a chronological listing (pp. 263–267) of the major historical events from 1512 to 1963, and the bibliography is segmented into seven parts corresponding to the different portions of the island at various time periods, e.g. Kaiser Wilhelmsland: 1884–1914.

If one wants to know something about New Guinea, reading this book is one of the best ways to start learning.


Reviewed by ichisada miyasaki, kyoto university

Studies on The Dream of the Red Chamber, one of the best novels of the Ch'ing era (sometimes nick-named "Studies on Red") have flourished more and more since the establishment of the Chinese Republic. Sources about the author Ts'ao Chan, e.g., the palace memorials written by Ts'ao Yin, grand-
father of Ts'ao Chan, that were found in the Imperial Palace and published in the series Wen-hsien-ts'ung-pien, are regarded as being most important and have been exhaustively scrutinized with considerable results. The accumulation of new discoveries has convinced scholars that the extravagant way of living described in the novel actually reflects the lives of members of the Ts'ao family at its height of prosperity during the K'ang Hsi reign. Many valuable books have appeared, such as Chou Chu-ch'ang's Hung-lou-meng-hsin-cheng, which contribute factual information that affects our conceptions rather strongly.

Inspired by the new trend of "Studies on Red," Spence published his elaborate work Ts'ao Yin and the K'ang Hsi Emperor based on deep and detailed research. The author, being an historian, concentrates his interest apart from the novel itself on the institutional problem, the role played by Ts'ao Yin, grand magistrate and at the same time lowly bondservant of the Emperor in the Ch'ing administration.

During the Ming era, eunuchs abused their influence even in the provincial administration, and the Ch'ing Dynasty expelled them from the seat of power and instead used the bondservants called pao-i, who belonged to the upper three banners, the Imperial Guard Divisions. At the beginning of the K'ang Hsi reign, a new yamen, the Imperial House-When the emperor-the so-called Chancellor of Palace Memorials, Tsou-shi-Ji-chu, was situated by the grand innermost gate of the Imperial Palace. This gate was the division between the Inner Yard and the Outer Court, and neither eunuchs of the Inner Yard or ordinary officials of the Outer Court could pass beyond. So a small office composed of several eunuchs and officials was established on the spot to transmit Palace Memorials directly to the emperor (Ichisaka Miyazaki, Ajashi Kenkyu III, pp. 371-372). Thus it is unlikely that a storehouse called the ts'un-chu, as the author imagined, existed. Though I have not examined for myself the archives of Ts'ao Yin in Taiwan, I guess ts'un-chu might be the name of a Manchu official stationed in the office. Happily, Kyoto University keeps a precious book, the list of government officials for the year 1724 (two years after the death of the K'ang Hsi Emperor), the discovery of which I reported briefly in the Kyoto University journal, Toyoshi Kenkyu 1958 (Vol. XI, 4). We find in it the Manchu name three times; however, the second

Emperor. Thus the post of textile commissioner in Nanking was almost monopolized by members of this family for over forty years. This position spontaneously yielded a great deal of money over and above the regular salary; Ts'ao Yin moreover filled the post of salt inspector in the Liang-huai district, also a veritable mine of gold in those days. As Ts'ao Yin had a great sum of money at his disposal, he contributed heavily to the emperor's household and to the luxurious court life. When the emperor made his tours in the southern provinces, Ts'ao Yin acted four times as host in Nanking, each time deeply impressing the emperor and incurring his deepest favor. The emperor held him in the most complete confidence, treating him as a confidential assistant rather than as a magistrate and gave him the most important duty of reporting every happening in his district that might be of use to the administration. The device of secret informants is a characteristic of the so-called Conquest Monarchy, affording later historians a principle by which to examine dynastic life.

The author's description is interesting and persuasive, with abundant informative footnotes. In such an original work, interpretive points which might cause some misunderstanding are bound to occur. The following remarks are submitted in the hope of clarification:

1. Ken-wo is understood by Spence as a privilege to be bought by salt merchants from the government (p. 180). By Saeki, however, ken-wo is believed to be the hereditary right to the status of salt merchant which originated in the Ming era (Tomi Saeki, 1956, Shindai Ensei no Kenkyu, p. 230 ff.). The same kind of privilege existed for the clerks in the yamen. This dispensation of privilege must derive from the feudal period.

2. The so-called Chancellor of Palace Memorials, Tsou-shi-Ji-chu, was situated by the grand innermost gate of the Imperial Palace. This gate was the division between the Inner Yard and the Outer Court, and neither eunuchs of the Inner Yard or ordinary officials of the Outer Court could pass beyond. So a small office composed of several eunuchs and officials was established on the spot to transmit Palace Memorials directly to the emperor (Ichisaka Miyazaki, Ajashi Kenkyu III, pp. 371-372). Thus it is unlikely that a storehouse called the ts'un-chu, as the author imagined, existed. Though I have not examined for myself the archives of Ts'ao Yin in Taiwan, I guess ts'un-chu might be the name of a Manchu official stationed in the office. Happily, Kyoto University keeps a precious book, the list of government officials for the year 1724 (two years after the death of the K'ang Hsi Emperor), the discovery of which I reported briefly in the Kyoto University journal, Toyoshi Kenkyu 1958 (Vol. XI, 4). We find in it the Manchu name three times; however, the second

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Chinese character is slightly different, being written 稽 instead of 鼹. However, it would appear that the name ts’un-chu was not rare among Manchus in those days.

3. The list mentioned above, Chin-shen Ch’uian-shu, supplies very valuable information. For instance, the position of textile commissioner was officially higher than Spence supposed (p. 144). The three textile commissioners were ranked above the educational commissioner (Hsiüeh-cheng) and the financial commissioner (Pu-cheng-shih) and next to the governor of the province (Hsun-fu), or vice-governors of Eight Banners (Fu-tou-t’ung), probably because he was authorized by the title Ch’in-ming or imperial mandate. It was Ts’ai Fu, the adopted son of Ts’ai Yin, who held the office of textile commissioner in Nanking in 1724. His career was described as yin-sheng, i.e. “privileged by father.” We may surmise that he rose from secretary of the Board of the Imperial Household, one of the officials of the sixth rank, to textile commissioner of Nanking. The case of Ts’ai Yung, his brother-in-law, was quite the same.


Reviewed by A. T. Steegmann, Jr., State University of New York at Buffalo

On occasion, a reviewer receives a book which he recognizes as one destined to become a classic in its field. Certainly, I feel that Volume II of the Olduvai Gorge series is such a monograph, which should be especially well received in view of its long and impatiently awaited appearance. The essence of its value is simply summarized in the foreword by Sir W. E. Le Gros Clark: “I do not suppose that any such meticulous and exhaustive description of a fossil hominid skull... has ever before been made.” It must be additionally noted that the entire effort is of the highest professional and technical quality. Readers will find the volume carefully organized, superbly illustrated with photographs and craniograms, usably indexed, and referenced from both palaeontological and anatomical literatures.

Three major sections range from the initial, highly detailed morphological description, through a less detailed summary, to a concluding section that presents interpretations. Since the descriptive portions of the book are written for specialists in human palaeontology, a general audience will probably find them difficult to digest.

As the most detailed anatomical description unfolds, it becomes evident that more than just detail was a goal in writing. The text is rich in comparative data; not only is Zinjanthropus constantly compared to other hominid materials, but in the Weidenreich tradition, a considerable amount of pongid material is also employed. Though there are obvious historical drawbacks in the latter somewhat archaic approach, Tobias points out that the australopithecines are still quite “pongid.” Here he presents the interesting interpretation that many of the features of Zinjanthropus are “gorilloid” (in the allometric sense) and are not consequently of much taxonomic value. Numerous generalizations concerning australopithecine anatomy, notably those authored by J. T. Robinson, are “corrected” on the basis of Zinjanthropus data, and these sections of the text have much to offer australopithecine as well as anthropologist watchers.

Pongid-hominid comparisons may be slightly overdone for some tastes, particularly in view of the contemporary nature of the pongid remains. The now considerable body of hominoid materials from Miocene times was little employed. Such an approach lends itself to easily misinterpreted statements such as the following: “This slight overhang allies Zinjanthropus to the chimpanzee and to modern man; while the orang-utan is closer to Peking Man in having a more marked overhand...” (p. 193). “Alliance” in this case is presumably anatomical only.

Finally, much energy, in both “detail” and “sum-
mary” sections, is devoted to description and discussion of jaws and teeth. Photos and drawings of the teeth are well employed and enhance the text measurably.

For the general reader, Tobias’s summary of the cultural and taxonomic status of early pleistocene hominids (including *zinnanthropus*) will provide as fine a statement as can be found. Though he remains a “splitter” in accepting a lower pleistocene *Homo* and *Australopithecus*, the latter includes only three species, two of them temporal. I feel Tobias also poses an interesting challenge to his “lumper” opponents with some thought-provoking data on coefficients of variation among hominoid groups (and their use in taxonomic arguments) and a challenging discussion of variation in general. Though I found some disagreement with his points (as will most lumpers), his approach is closely reasoned and merits a careful reading.

The concluding section is richly documented and contains a discussion of Robinson’s australopithecine “dietary hypothesis”; Tobias doesn’t accept it and the “hypothesis testing” is to my view a high point of the entire book.

As to phylogeny, the present outline contains little change over that presented in his 1965 *Science* article.

Though its price may keep this second Olduvai Gorge volume off the student bookshelf, it is nevertheless an essential part of the library of any serious prehistorian. I suspect it is one of those references that will go out of print in its youth and remain in demand thereafter.